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SCIENCE versus GOODNESS

"WE think our religion near its meridian, but we are yet only at the cock-crowing and the morning-star. In our barbarous society, the influence of character is in its infancy." So wrote our penetrating Unitarian philosopher, R. W. Emerson; and archaeologists, searching for records of early dynasties in the memorials and rubbish-heaps of ancient empires, have produced remarkable evidence that shows how recent indeed is the evolution of man as a consciously moral being. In the Old Testament *Book of Amos* we have a poignant record of what seems to have been the first conscious coupling in Israel of religion and the good life. Egyptologists, however, have produced remarkable proof that at least two thousand years earlier than the time of Amos a similar process had taken place in the valley of the Nile; there was, that is, a time when morality, as we understand the term, simply did not exist—morality in the sense of a conscious will to do what is right. There was social custom, of course, a certain instinctive pattern according to which life in the community was lived and to which the individual adjusted his life; there was a large measure of family and even group loyalty and affection, such as mankind possesses in common with the higher animal creation; but there was no recognition of the compelling force of right and duty. There was religion, too, but it was concerned only with prosperity in the narrow, material sense of the term, to be secured by the right use of magic or by that form of *quid pro quo* to which the name of sacrifice is given.

The dawn of Conscience

The ancient tombs of Memphis, not far from the present-day Cairo, present an eloquent picture of family life nearly three thousand years before Christ, which at the same time affords conclusive historical evidence that moral consciousness arose in the midst of the give-and-take of family life. Not only so; but as Professor Breasted, of Harvard University, pointed out some years ago in his book *The Dawn of Conscience*, these remains, along with the Wisdom of Ptahhotep, dating from the twenty-eighth century B.C., show that moral responsibilities first became at that time the subject of careful reflection. "Here," he said, "began also reflective contemplation of human nature; the wise man and the fool were contrasted, traits good and bad were balanced against each other, and a world of new values was emerging. In such an age, the consciousness of personality was born, and human society became an arena consciously new, where new forces and new weapons consciously clashed. It was in this age of the earliest recognition of character that the first individuals emerged, rising above the nameless masses submerged in the immemorial past."

At the present moment, men are questioning whether man's sense of moral responsibility has kept pace with his powers of mechanical invention, which have, as it happens, placed in his hands the means to destroy not only civilizations, but humanity itself. The evidence of the Egyptian monuments suggests an explanation of this strange, but real and tragic uncertainty. Biologists are not at one in their views of the antiquity of man. The general tendency is to regard him as developing from earlier brutish forms about a quarter of a million years ago; but last month a Utrecht professor, who has published many works dealing with human origins, said that he believed that man was of greater antiquity than is usually supposed, and would be inclined to place his origin at about eight hundred thousand years ago. Whatever be the correct date, the contrast between the antiquity of man himself, and the comparatively recent growth of human conscience is extremely instructive. For hundreds of thousands of years man has been a tool-making, and hence, potentially at least, a weapon-making animal; but for less than five thousand years has he been able consciously to reflect upon the quality of his actions and to make them the subject of a moral judgment. As Dr. Inge once put it, "*Homo sapiens* is still in the stages of the rattle and feeding-bottle." The facts, indeed, are such as to make one wonder, not so much at man's folly and brutality, but rather at the triumphs already won by the moral imperative, at the fact that he is at all capable of regarding himself as his brother's keeper, and of regarding justice, courage, truth and sheer goodness as more to be desired than wealth or power.

A Test of Moral Strength

To-day humanity is being called upon to show that its moral sense has grown beyond the "rattle and feeding-bottle" stage. We are fearful lest the use of atomic bombs in future wars may destroy humanity itself, not perhaps directly in the actual explosion, but through exposure to radio-active dust, the harmful effect and carrying power of which has already been shown in the Bikini experiments. The only way out of our dilemma seems to be to place the

whole process of producing atomic energy in the United Nations itself, which shall produce and sell atomic energy to all nations needing it, as an ordinary commercial commodity. At the same time, it would be a mistake to act as though the threat to humanity from man's scientific knowledge came only through the misuse of atomic energy. Medical science, for example, in eradicating disease in thickly-populated areas must have done a work of goodwill; and yet, if appropriate means are not taken to deal with the needs for increased food supplies, that very triumph can sow the seed of bitter and devastating wars. Everything points to the absolute necessity for a real United Nations organization, able effectively to direct human skill and ingenuity to channels where it can best be used. One of the first conditions of such an organization is the eradication of the suspicion, mistrust and fear that are at the present moment dividing the world into two hostile groups; and that is why the present Conference at Geneva must rank, for good or ill, as one of the decisive events of our time.

THE PROOF OF RELIGION

By Francis Terry

TO what extent is religion something of which the truth can be proved?

If it were a matter of "proving the truth of religion" *in general*, without distinguishing between its different forms, there would be little that could be done. We might, indeed, make a good attempt to demonstrate that religion is concerned with real problems, which no one can entirely avoid. Everyone takes up *some* attitude towards the ultimate mysteries which encircle our life, even though that attitude may often be unconscious and inconsistent. On this basis, we can justly argue that it is better that these attitudes should find expression and be brought into the open, where they can be thought about and discussed, than that they should be left in the dark background of the mind. Shutting one's eyes to ultimate mysteries is not the only, nor necessarily the best way of dealing with them. Indeed, there is good reason for maintaining that a certain basic attitude of "trust in the unknown" has been an essential factor in all great human achievements in the past (e.g. science), and therefore likely to be similarly justified in the future. But that basic assumption is so very broad and flexible that even the strictest proof of its validity would not, by itself, give much guidance for living. It is only the modern equivalent of the old "scholastic proofs," which demonstrated the existence and abstract attributes of God, without claiming to reveal much of his will and character.

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In practice, men are concerned with more or less *specific* religious beliefs, which, being often inconsistent with one another, cannot be all equally true.

Is life founded, for instance, upon a graduated scale of being, of which the sacred harmony is violated when untouchables are allowed to use the village wells? Or is there a holy brotherhood of life, which is desecrated when social distinctions are uncharitably enforced? Faced by such questions, we cease to think of religion itself as being true or false, and regard it instead as *a sphere within which we discriminate* between truth and falsehood. These are the contents in which we find the need to test our convictions and to reason and remonstrate with one another. This is where proof becomes relevant.

All proof has the same essential characteristic of being an attempt to settle differences of opinion by reference to men's experience and sense of consistency: but the methods and standards must always be much as are appropriate to the particular subject-matter. The theoretical proofs of mathematics are not suited to physical science, nor the experimental proofs of science to pure mathematics: legal proof has its own rules of evidence and relevance; and we use still other methods when trying to prove a man wrong in his own eyes and convince him of the error if his ways. The situation is gravely falsified when inappropriate standards are imposed—as has so often happened in the sphere of religion. Ecclesiastical authorities have defined religious truth with the precision of jurists determining points of law; philosophical theologians have supported these doctrines with arguments of a type more suited to mathematics; critics of the churches have replied by demanding the sort of proof that would be required in physical sciences. Thus the true issues have been thrown into confusion.

The special characteristic of religion, which determines the appropriate standards of proof, is indicated in a definition which Principal Holt* has cited with approval: "Religion is a response of the whole being of man to the whole of being." It is concerned with "life in its one-ness," so that "the scientific methods of isolating a factor and of analysis are neither of them applicable.' It is verified by the *total* results of the conduct which it inspires: but "people never do see all the consequences of what they do, whether for good or evil: indeed, most of the consequences are not reaped in one life-time." Nor can men clearly distinguish between themselves and their situation, for "you yourself are the window through which you view the world." Thus, "in the last resort, religious people are thrown back on their faith," and "religion may be regarded as an adventure in which religious people stake their lives on their insights," and "are not the same when the experiment has been concluded." Even our equipment of everyday thought and speech proves inadequate for the purposes of religion: "the limitations of language make it impossible to express in words our profoundest experiences," we have to rely "on the use of symbols, and these symbols are often unintelligible to those who have not been brought up with them and for whom they have no associations."

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Mr. Holt sums up the resultant situation by an aphorism: "You cannot prove the truth of religious insights, but you can test them." The two verbs, "prove" and "test," are very near to one another in meaning; often, indeed, they are interchangeable. The distinction is mainly one of tone: "proof" is more assertive, as though claiming finality; "test" is more modest, suggesting limited claims and provisional results, with the possibility of further testing to come. Because religion deals with "life in its one-ness," we cannot separate religious beliefs into those which have been proved beyond further question, those which have been completely disproved, and those as to which judgment must be suspended: instead, we find at the root of religion a general attitude of faith, which is continually being put to the test. As ourselves parts of the process, we know how unfinished it is, that we have not yet passed the proof, and that we are still being tested. Cocksureness is as irreligious as scepticism. "Men never have been given a final and infallible revelation": indeed, the demand for one is "rooted in people's weakness of faith."

And yet, apart from finality, testing and putting to proof are the same thing. Just as all proof appeals to consistency and experience, so in religion "there are two tests, the test of reason and thought, and the test of action." And the testing is not merely solitary, but involves communication and discussion. The danger of fanaticism "can be overcome only if men and women are willing to use all their powers of mind, soul and spirit, and if they are open-minded enough to listen to the experiences of others." The essential thing is that religion can bear reflection and discussion, in a spirit of patient candour, and is the better for it.

These are some of the thoughts suggested to us by Mr. Holt's book, but they convey no adequate impression of the concentrated fervour of his writing. In two dozen pages he has found room, besides his main argument, for detailed refutation of scientific materialism and a glowing exposition of his own vitalistic faith in a divine purpose immanent in all life yet utterly transcending it. He ends most appropriately with a quotation from Eckhardt: "Man never desires anything so earnestly as God desires to bring a man to Himself."

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* The quotations are from "Can we Prove the Truth of Religion?" by Raymond V. Holt, B.Litt., M.A., which is No. 19 of the series "Religion in a Changing World" (The Lindsey Press, price 1s. 6d.)

FOR "THE COMMON PEOPLE"

By G. D. Sempill

NO sane person would doubt for a moment the statement that "No man hath seen God at any time." Those especially who have no use for God heartily approve it. Dr. Julian Huxley, for example, during his admirable work in getting U.N.E.S.C.O. started, declared that "a faint trace of God still broods over the world like the smile of a cosmic Cheshire cat. But the growth of psychological knowledge will rub even that from the universe." This appears to mean that we can get on much better with our human affairs if we set aside all that the Bible and the Church, all that anyone anywhere has taught about God. The Communists could scarcely go farther.

But Dr. Huxley can scarcely be described as an impartial judge, for he does not appear to base his verdict on any very thorough examination of the evidence for the existence of God. It is a case merely of his opinion against the opinion of a host of thinkers not, possibly, so pungent in speech as he but no whit less eminent, in every age and in every civilization. What weight his opinion possesses derives very largely from the wish or the hope harboured in so many breasts that there is no God to whom we are accountable for our actions. It is dangerous teaching, and it cannot be said that it has done anything to improve the world situation.

Without doubt there is much error in what the Church, or rather, the Churches have taught about God. There is much truth in the old gibe that they have made God in their own image, and there is nothing in the history of any of them to indicate that any is infallible. But the very fact that "no man hath seen God at any time" should induce caution even in saying that he does not exist.

No one has ever seen the other side of the moon. It is always the same side that she presents to the earth. But another side there must be. Perhaps the writers of science fiction can tell us what it is like but no one else can. Except in fog we cannot see the air we breathe, and it is not till it is cut off or till we rise to the dizzy heights where it lacks life-giving oxygen that we notice the need of it.

May not much the same be true of God? We cannot see him, but when we cut him off from ourselves is it any easier to breathe or to live? Is there enough oxygen in the atheists' airy theories to enable mankind to scale greater heights of spiritual achievement than ever before?

But of fog between us and God there is no lack. "My professor," a German student once said to Sir Norman Angell, "is a very learned man. You can take to him a quite simple matter, and in ten minutes he will have made it completely incomprehensible." The question of God cannot be described as a very simple matter, but our learned theologians, philosophers and even our scientists have succeeded in making it so completely incomprehensible that "the common people" simply cannot be bothered listening to them any more.

It would be an immense boon if Christian clergymen everywhere were to set themselves the aim of speaking about God in language which the plain man, who is not necessarily a fool, could understand. That is what Jesus is said to have done and even the little that biblical critics have left us is sufficient to show that he succeeded in "declaring" God in words that the plain man could understand—in words whereof the truth was more manifest than anything in the many pronouncements of the scribes and lawyers of his own day or of the philosophers and theologians of ours. Socrates was a wise man whose wisdom has not yet spent all its force, but Jesus was even wiser and nobler than he—to quote J. H. Shorthouse's almost forgotten classic of fiction, *John Inglesant*—"in that he did what Socrates failed in doing, and carried the lowest of the people with him to the ethereal gates."

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But if Jesus could thus declare God to the common people of his own day, why, the common people of our day pertinently ask, has Jesus's declaration of God now become so obscure and incomprehensible that whereas then multitudes flocked to hear him, now much vaster multitudes flock where his voice cannot penetrate? There is something wrong somewhere with the modern presentation of the gospel.

Part, at least, of the trouble undoubtedly lies in the tedious and virtually incomprehensible verbiage of many of our theologians, the pride and aim of whom appear to be as esoteric as possible—to be comprehended, not by the common people, but only by the few who speak the same jargon as themselves.

Another part of the trouble lies in the fact that the established results of the scientific study of the Bible have made it for evermore impossible for the plain thoughtful man to accept the Bible as the verbally inspired repository of wisdom it was once considered to be; and it is sometimes quite astonishing how many clergymen, even those whose training has included biblical criticism, are quite oblivious of the extent to which the knowledge of biblical research has escaped from the confines of theological classrooms and ministers' studies into places where, falsely dressed up, it can mislead the unwary. It *could* be used to spread enlightenment.

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Because we cannot see God is no proof that there is no God. When we see a man asleep we can tell that he is alive, but to be able to tell what kind of a man he is we have to see him awake and in action. May it not be so with God? Whence came that which distinguishes Dr. Huxley from other men?

And whence came the soul of Jesus? Incomplete as is our knowledge of Jesus, and overlaid as that knowledge may be by the traditions and theologisings of learned men, not even psychology can deny that *there* was a soul the equal of which has never before nor since put on the habiliments of human flesh. Truly that man is to be pitied who, knowing of Jesus, cannot see that the soul of Jesus came out from God, that God was active in his soul as in none other, that in him God, whom no man hath seen at any time, made himself known. To whom? To the common people.

The Hibbert Journal

Some of the articles in the current number of the *Hibbert* are not easy to digest. There is, for example, Prof. William Poteat's discussion of Faith and Existence. His thesis, stated at the outset, is clear and simple, and his conclusion, rather orthodox and obvious. What comes in between is very heavy going. One also needs to be something of a specialist to appreciate Dr. G. Zuntz's reflections on a new book on Constantine the Great by Prof. Hal Koch of Copenhagen (Prof. Koch himself contributes a brief reply). As for Dr. J. M. Whiteman's article on The Angelic Choirs, one does not quite know what to make of it. He says that the attempt to write seriously on this subject is likely to draw forth a smile. Most readers will rather be completely baffled by its esoteric mysticism.

Other contributions however, are more straightforward. In an article translated from the Russian, the late Dr. S. L. Frank attacks Utopianism—the belief in the perfection of humanity through social organization. This, he says, is a heresy—in the literal and exact sense of the term. Another familiar liberal "dogma" is questioned in an article by Prof. H. L. Stewart, which examines the dangers of Modernism. He quotes with approval Newman's comparison of reasoning on religion to the use of a lamp out of doors on a dark night—something to be extinguished when one gets home. This surely, is a very dangerous doctrine. Why must we assume that faith and reason are mutually exclusive? Newman's attitude leads inevitably to the sort of "double-talk" aptly illustrated in another article in the same number—The State and the Catholic Power in the United States. This is by Paul Blanshard, already well-known for his analysis of the Catholic threat to freedom.

A.J.L.

Mr. PEPYS AT THE GENERAL ASSEMBLY

APRIL 27th. Our meetings this year to begin at the chapell of Hampstead, where do straightway find myself in a kew to get some tee and refreshment, well served for us by the She-leagurs of this citie. A fair day of spring but by reason of a cold wind, we may not disport ourselves on the grass-plat outside, so do make a great presse of parsons and laity in the hall. Presently a welcome given by the President, and two visitors do reply; so to the chapell for the Service, which very well filled even to the gallery; and it is observable how we do come to look for ever more light to read by, for here the lights, which did formerly appear ample, do now seem but gloomy.

The service taken by parson Smith of Wigan and all the singing very hearty, being led by a quire of volunteers from many parts. Anon an offering taken (£37) and so to the sermon preached by parson Whitehouse of Dukinfield, who do speak with simplicitie and directness for all that he be learned in philosophie. And after a few minutes he do aver that, his text being demonstrably true, he might forthwith bring his discourse to a fitting close; but thinking better of this, he do continue to the due length, with some pretty touches of witt and eloquence.

So after a hymn and the Blessing, we home to bed in much content.

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April 28th. Upp and to the Conway Hall for our Meeting of Businesse, where first our thanks offered to parson Crabtree for his great service as President in the year gone, wherein he did with much diligence travel to our chapells in all parts and did much cheer and hearten the congregations and district assemblies. This being voted with acclaim, and he replying, we do pass to electing for his successor Mr. Butler of Cardiff, a notable officer in the Board of Light and Power there, and moreover by his skill as a preacher, well fitted to spread Spirituall Light and Power among us in the year to come, and straightway he did make a mighty fine Discourse of the state of our churches and how we must meet the new needs of these times, sometimes by new methods.

He done, we do elect parson Bullock of Bradford to be new Vice-president, and so to the Report of our doings for the last year, presented by Mr. Secretary Kielty with some discourse to commend it, and I to expound the state of our monies, with much ado to excuse a great overplus of gettings, near £1,000, which was never known before and did arise from the Offerings in honour of our Silver Jubilee, but must by no means diminish out wonted efforts in the year to come. All this accepted with but few questionings, and presently come some votes of thanks to many who have done us service, which passed in good time for us to come to our dinners.

Returning anon to the hall, do find the meeting already deep in high debate on a vote about our College in Manchester, which will presently hold its centenary, and so to some votes of our Council, first to lessen its own numbers to conform to the needs of to-day; and second to lay down a more fitting scale for parsons' stipends, being the least which should properly be given, together with other helps to their maintenance; to this all agreed but I do much wonder how it may be brought about, seeing that so many of our congregations do now fall lamentably short of it.

This done, we may at leisure go to some other meeting for a special cause, and so to end the day at the Stern Hall hard by Marble Arch, a mighty fine meeting hall, which the Jewish community here do of their courtesie let us have; here a stop of all solemn discourse, and only light talke and intercourse with many friends.

And in years gone, we did meet in many different places and Presidents do come and go, but always we do have Mr. Bartram to be our Loud-speaker to announce us, and anon he do blow on a whistle to tell us what we must next do, as to listen to a pleasant musique of songs and a viallin and piano wherein parson Maw of Hampstead do excel; or to go in a kew for tee and cakes, which again served to our content by the She-leaguers. So after two hours or so, we home to bed somewhat wearied by so many doings but all happily done in due time.

April 29th. Upp and to Gordon Square for the Service of the Lord's Supper, which very well and devoutly taken by parson Mason of Leicester, so as to be a welcome time of quiett and meditation in the midst of so much intercourse. This done, we to the Conway Hall for the Essex Hall lecture by the learned Dr. Murray, President of a theologicall College of Cambridge, who do discourse on Truth and Certainty, and do admonish us that these two be by no means the same, as we might suppose, but on the contrary not easy to unite, so that for the most part we may attain one or the other but not both together. A very fine discourse and well heard, and straightway, going out, we may get it in a booke, which many will read with the more pleasure to have heard it spoken.

Next after dinner, the shepherds do part from their flocks, and the parsons do hold their meeting in one place and the She-leagyers in another; but for us laymen, only the preachers do meet at all, so I free to pursue divers concerns of my own and do come back later for the meeting of the Townsfolke.

For this we do obtemper to the clamour of those who in years gone did demand more time for votes on great matters of State and publique affairs between nations, and they free to send in such votes for the meeting; but now only four sent and of these two from one congregation and another with no one appointed from the senders to speak to it, so in the end no great presse of matter for debate, and the hall not well filled.

And after due talke, the votes passed or amended, but what will come of them I know not; but a good offering taken (£40) and all done in two hours and well timed by our Presidents. But methinks, having made triall of this device, we should now return to our generall pattern of three or four sett discourses by chosen speakers well known to us or of promise for the future.

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April 30th. To the Conway Hall for a conference, where to preside Mrs. Mitchell of Ilford, so that at length we do have a she-chairman, and one of note in the affairs of the Leaguers. She do declare the matter for debate, namely Our Churches and the World; first Parson Birtles of Bristol to speak of our churches and the Assembly, and do show how it be looked on by some as but a great storehouse of monies which they may call in aid if need be, but they should rather consider it a fellowshippe of all the congregations.

But many still aim for the independency of times gone, which can no longer hold, and we must be united as a denomination.

Next come parson Radcliffe of Northern Ireland, who is their Moderator and the only one of all our parsons to be styled Right Reverend. He to speak of Liberal work in foreign parts and notably of the International Association, which he do assert to be of little concern to our congregations, seeing that it do never make contact with them, and should prepare a long time before its meeting, to gain the interest of the churches, which should hear reports from those who do attend such a congress.

Last come the learned Dr. Bhatia from Yorkshire on Liberall Religion as a power in the world, and do question if the Welfare State do strengthen spirituall powers, which did commonly flourish in times of austerity and hardnesse. But if the present times do tend to sluggishness of spirit, Liberall religion must bring a renewal of inspiration.

He done, a good discussion and presently we to sing a hymn and so to the Address to close the meeting, given by parson Brett Davies of York, who do recall us to the deeper things of the spirit.

So after the Blessing, we do go our severall ways, much heartened by all the discourse at meetings and the talke with our friends. And seeing that we do commonly meet in scanty numbers, it do greatly thrill us to worshippe for once in a full church and come together in a presse; and methinks above of all many of our parsons from places far away do welcome a new meeting with old friends of their college days and other brethren.

THE WOMEN'S LEAGUE

Annual Meeting

The 46th Annual Meeting of the Women's League was held on Thursday, April 29, at Conway Hall with the Rev. M. Constance Harris in the chair. In proposing the adoption of the report, Miss Harris thanked all the members for the support which she had received as President and for the wonderful welcome given her by branch members throughout the country. She referred to the resignation of Miss Stevenson after 20 years as Secretary and hoped that a successor would soon be appointed; Miss Stevenson had undertaken to carry on for a short period. The Treasurer, Mrs. Baily, was not present and sympathy was extended to her in the death of Mr. Baily. The accounts showed a small increase in subscriptions.

A Memorial Book, recording the names of past members of the League whose friends have subscribed to the League Memorial Fund, was on view, and appreciation of the beautiful printing of the names by Miss Barbara Hall of Sheffield was given by the President. Miss Hall has given this skilled work as a gift to the League and generously offered to continue to act as scribe. The fund stands at present at £200 and is to constitute a capital fund for League work.

During the year discussions had taken place about temporary uses for the Hostel funds, the payment of part hospitality for delegates and Committee members or the provision of a room for meetings and social purposes had been discussed, but the general feeling among League members appears to be a desire for another League House only.

Mention was made of the League Conference to be held at the Hayes, Swanwick, from June 1 to June 4 with a splendid programme on the theme "The League in a Changing World." There is still plenty of room for members or friends wishing to go.

The Rev. Ada Tonkin proposed a vote of thanks to the Officers and Committee for the past year and for the re-election of all but Mrs. Whitaker for another year. Mrs. Whitaker had resigned from the Fellowship after five years' splendid work and Mrs. Mitchell was elected in her place. Mrs. Tonkin in her usual happy way spoke of the joy of making contacts in other parts of the world. This vote of thanks was seconded by Miss Nora Jackson, President of the Unitarian Young People's League who brought the greetings of her fellow members and hoped in due course to identify herself with the work of the Women's League.

The three new members of the Central Committee are Mrs. Cowperthwaite, Nottingham; Miss Knighton, Highgate; and Mrs. Webster, Accrington.

The address to conclude the meeting was given by Mrs. Edmund B. Potts, Chairman of the Consultative Committee of Women's Church Organizations, who took as her theme "Where there is no vision ....." Mrs. Potts expressed her pleasure at being present at a gathering of Unitarian women, she herself being a former Secretary of the Methodist Women's League. She spoke of the hundreds of thousands who are adrift at the present time, having no spiritual background. Women are probably at present at the peak of their emancipation, but she wondered if they were any happier for their privileges. But with a quiet earnestness in her voice Mrs. Potts assured her hearers that to women is being given back a spiritual view of life.

Materialism has seized so much of power that we have lost the spiritual aspect and she likened 20th century civilization to cut flowers; clothes, books, music may have beauty in themselves but often they are without roots, just a beautiful thing cut from the source of life. Vision must be aided by prayer, and in due course the incoming will of God will bring the needed vision. In a final moving appeal, Mrs. Potts said "Women have a responsibility to bring back spiritual life into this material age."

LAY PREACHERS' UNION

Mr. Stanley Butler's address

THERE was an audience of just over thirty persons at Conway Hall on April 29 to hear the newly appointed G.A. President, Mr. S. R. Butler, give an address on the work of the lay preacher in the movement to-day. Mr. C. H. Sykes, of York, introduced the speaker and offered him the greetings of the Lay Preachers' Union on the occasion of his new appointment.

Mr. Butler began by mentioning that he had been a lay preacher for thirty years. He had preached in chapels of all types. He had had experience, not only in the Unitarian movement, but in other denominations, and had preached in Baptist, Congregational and Methodist churches. Mr. Butler referred to the present position of the ministry and instanced how in his own area there were fourteen chapels with only four ministers.

This meant greater responsibilities would be inevitably placed upon the lay preachers. And the latter had to realize that they were assuming responsibilities no less important than those of an ordained minister. They lacked the training the ordained minister received and therefore it was the more important that they took advantage of correspondence courses, opportunities provided by such gatherings as the Easter School and also engaged in wide personal reading.

Mr. Butler spoke of the study sermon preparation involved and stressed that while it was important, the sermon was not necessarily the central place of the service. The hymns, the readings, the prayers had equal place. Even extempore prayer needed to be thought about. It was dangerous to rely on God giving inspiration because it was not wholly fair.

"I am jealous of the reputation of the lay preacher," Mr. Butler said, "do not be unfair to yourselves or your congregation. Get ready and prepare yourself for the task."

The lay preacher should dress tidily and to the best of his ability, but he should not be over dressed. He should avoid obtruding himself upon the congregation. He had to remember throughout the service that it was his job to create an atmosphere conducive to true worship. To the congregation there was need to convey a feeling of deep sincerity. Other points mentioned by Mr. Butler referred to the need for speaking to members of the congregation after the service, for having a word with the visitor, of ensuring that if any member of the congregation was in quest of the lay preacher's help or guidance that he was available. Mr. Butler said that if accepting the Presidency for the year had involved him not being able to be a lay preacher he would have been tempted to decline the honour. He felt lay preachers were needed as never before. He wanted to see members of the Union alive to the opportunities for service that were offered and equipped with the knowledge and the right spirit for their work for the churches.

A good discussion followed and Mr. Butler dealt at some length with questions asked and arguments put forward. Dr. F. T. Wood, of Sheffield, moved a vote of thanks and said it was appropriate that the Lay Preachers' Union should be the first organization to be addressed by the President following his installation.

A CRITIC'S NOTEBOOK

By E. W. Martin

THE spirit of gentle George Herbert has penetrated into the core of our life and is a part of English tradition; and in her study *George Herbert* (John Murray, 15s.), Mrs. Margaret Bottrall considers the man and his work.

George Herbert must be judged on one small volume of poems and on his treatise *The Country Parson*; also it is true as this writer points out, that he does exhibit all the signs of greatness in the little that he was able to achieve before he died at the age of forty. It was only three years before his death that the young public orator of Cambridge decided to

turn his back on preferment and take his place as rector of Bemerton.

This quiet man is important both as parson and poet, and Mrs. Bottrall gives careful consideration to his major work in prose—"A Priest to the Temple or The Country Parson, His Character and Rule of Holy Life." It was his intention to set down ideals of priestly and pastoral conduct. It is a mystery how this man acquired his knowledge of rural life. From fashionable London and the academic halls of Cambridge he came to Bemerton with a mind already stored to the full with the kind of knowledge necessary to his new vocation.

"There is a medieval quality about George Herbert's faith," says this author, "which is reflected in his poetry." It is more true to say that Herbert was alive to the religious life of his time which was medieval in essence. The chapters on George Herbert's themes, his craftsmanship and literary affinities add something to our knowledge of this religious poet. He was a man very different in temperament and equipment from John Donne and should be judged always on his own merits because he died too early for any critic to be hard on one who always aspired to do well.

I Who Am, by Lawrence Hyde (The Omega Press, 15s.), may be called a controversial work. It is written by a man who has proved himself to be sensitive to changes in the self and society. This book is sub-titled "A Study of the Self," and is an enquiry into the limitations of the purely psychological approach to the study of human beings.

The writer states that to be an effective therapist one must be something of an artist, but such sensitivity is often achieved at the price of "a defective control over the element of form." So, he sees two extremes emerging: "The extremes of the hieratic and classical Freud, the founder of what has now practically become an esoteric, priestly order, and the diffuse, imaginative and inconsistent Jung." I have lately been reading the works of Jung and I would not say that they were necessarily inconsistent, though inconsistency may be part of their very great virtue.

It is not quite clear what Mr. Hyde wants. He apparently thinks that there is an indifference among psychotherapists to metaphysics. But Jung is never indifferent to the problems of life and death which are those which the metaphysician will discuss. Hyde suggests that Jung is occasionally in the "desperate situation of every person who is committed to defend a negative thesis." But we are asked to follow the thought not only of men like Jung but also that of Madame Blavatsky, Rudolf Steiner and so on. Under certain conditions this may not always be a bad thing, but Mr. Hyde is in danger of underestimating the great in order to direct our attention toward the mediocre or the deluded. That is an unrewarding occupation at best.

In Memoriam — Walter Greenhalgh

Chowbent Chapel has suffered the loss by death at the age of 68, on Easter Day, April 18, of Walter Greenhalgh, who for half a century filled some office at the Chapel and School. Beginning as Sunday School registrar in his teens, he was successively Sunday School teacher, Day School manager, Chapel Warden, Trustee, Hon. Treasurer, and Chairman of Congregation, Chapel Committee and Trustees. In this he carried on the service to the Chapel which his father and grandfather had given before him. He spoke little of his faith, but his quiet work and devotion, and the quality of his life were sufficiently eloquent. He was not a "denominational" Unitarian, though he served the North and East Lancs Unitarian Mission for a time, because he preferred tolerance to controversy, co-operation to unpleasantness; but where his own beliefs were concerned he was firm, and his fidelity unshakeable. His attendance at Sunday services was exemplary, and he was in his pew every week until ill health during the last year or so prevented.

Walter Greenhalgh's innate modesty hid the extent and influence of his wise counsel, good works and practical guidance which are known only to those individuals and institutions which benefited from them. He played his part in local public affairs, serving on the Atherton Urban District Council for 12 years, one of which as chairman. He was also a keen Rotarian, a Freemason (Past Master), and in his earlier years a hockey and tennis enthusiast, with 15 years as Hon. Secretary of the Atherton Unitarian Tennis and Bowling Club. He carried on and extended the family business of a foundry, and the record of the firm shows him to have been an employer of the finest type. He leaves a widow, a daughter and three sons. The funeral service at Chowbent Chapel on April 22 was attended by a large and representative public, and was conducted by Rev. Kenneth Twinn, M.A., who afterwards officiated at the private cremation at Stockport. *K.T.*

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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NEWS REVIEW

THE I.A.R.F.

From August 10-13 next the International Association for Liberal Christianity and Religious Freedom (I.A.R.F.) will hold an international conference in Hilversum, Holland, which is especially organized for the age-group 25-40. With this conference the I.A.R.F. wants to reach those young adults who have outgrown the youth organizations (e.g. the I.R.F.) but who for some reason have not yet found their way to the Liberal Christian international movements of the older generation (e.g. I.A.R.F.).

Liberal Christians, particularly those of the age group 25-40 often hesitate to join the I.A.R.F. because they think it has too much of a theological or theoretical character. In order to give those people the right insight in the work and spirit of the I.A.R.F. we are organizing a kind of panel-discussion in which a group of delegates will introduce this problem and in which there will be ample opportunity for everybody to take part in the discussion.

The main theme of the conference will be: *Liberal Religion and Reintegration of Modern Society*. This theme has been chosen with special view to the problem of disintegration and the possibilities of reintegration, which we think are of such vital interest at the present time. Speakers on the main theme will be: Mr. David Clarke, of the Albert Schweitzer College at Churwalden, Switzerland, former secretary of the I.R.F., and Dr. H. Faber, of Wassenaar, Holland, secretary of the I.A.R.F.

The programme includes an all day excursion by bus (free of charge) and participants are invited for a few days visit to some Dutch family somewhere in the Netherlands after the conference. During the conference participants will enjoy free hospitality (bed and breakfast) in Hilversum. Further living expenses are estimated at about 10s. a day. No conference fee.

Applications should be sent as soon as possible to: The Secretariat of the I.A.R.F., 32 Riouwstraat, The Hague, Netherlands.

Southampton: During the serivce on April 25, Rev. H. J. Rossington dedicated for use in church service, the gift of a brass flower-vase by Mrs. R. G. Leonard, which is inscribed to the memory of her parents, "John and Jane Northover, faithful Unitarians in the service of Southampton Unitarian Church 1900-1937."

The flower-vase, to accommodate Communion Table flowers, is a very acceptable gift and an early contribution from an earnest supporter of the proposed rebuilt Southampton Unitarian Church. Incidentally at this service were five young people who had come into Kell Memorial Hall "to see what Unitarians preached," one of whom was a Nigerian student from Southampton University. They spoke appreciatively of the service and the fellowship shown, and hoped to come again.

Croydon: At the annual meeting, Miss D. Green, presiding, said the reports of the Church, Sunday School, and institutions showed another year of good progress. The attendances at the services were high, with an increase on the previous year, and the financial position was sound.

THE CALENDAR OF THE CHURCHES

SUNDAY, MAY 16, 1954

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIS
ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. F. SOKELL
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Mr. S. H. KNIGHT

BATH, Trim Street Chapel, Unitarian, 6.30, Rev. FRANCIS TERRY
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Rev. J. ARNOLD WILLIAMS
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Rev. JOHN KELTY
BILLINGHURST, Free Church, South Street, 11.15, Rev. J. MARTIN HALL
BIRKENHEAD, Unitarian Church, Bessborough Road, 6.30, Rev. MAURICE JOHNSON
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. RONALD MCGRAW
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. F. D. JONES
BLACKPOOL, South Shore, Lytham Road, 11, Mr. G. ATKINS, 6.30, Mr. A. STOKES
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. J. GORDON DAVIES
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. MAW
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LONG
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. CHARLES SIMPSON
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. LAWRENCE REDFERN
BRADFORD, Broadway Avenue, 3.15, Dr. R. W. WILDE
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. J. B. TONKIN
BRIDGWATER, Christ Church, Dampier Street, 2.30, Sunday School, 6.30, Rev. W. H. CORDELL
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES
BRIGHTON, Christ Church Unitarian, New Road, 11, ——, 6.30, Mr. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BIRTLES
BRISTOL, Oakfield Road, 11, Rev. A. H. BIRTLES, 6.30, Rev. J. TYSSUL DAVIES
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. W. HILL WAREING
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE

CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 11, Children's Class, 6.30, Mr. DEAKIN
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, ——
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Rev. WILL HAYES
CHESTERFIELD, Elder Yard Church, 10.45 and 6, Dr. ALFRED HALL
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWINN
COMLEY, Staffs., Old Meeting House, Old Meeting Road, 11 and 6.30, Rev P. C. WHITEMAN
COVENTRY, Holyhead Road, 11 (Junior Church), and 6.30, Rev. ALUN WILLIAMS
CREWE, Free Christian Church, Beech Street, 6.30, Rev. E. D. EVANS
CROWBOROUGH, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK (also 6.30 1st Sunday in the month)

DEAN ROW, 10.45, Rev. A. B. DOWNING. STYAL, 6.30, Rev. A. B. DOWNING
DENTON, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. FRED COTTIER
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. A. D. WILLIAMS
DITCHLING, Old Meeting House, 10.45, Mr. JOHN ROWLAND
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. GEO. W. PARKINSON
DOVER, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, ——
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. SCOTT L. JOHNSTON
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE

EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER
EXETER, George's Chapel, South St., 6.30, Supply

GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street Unitarian Church, 11, ——
GLOSSOP, Unitarian Church, Fitzalan St., 10.45 and 6.30, Rev. GRAHAM SHORT
GUILDFORD, Ward Street Church, 11.15, Rev. R. NICOL CROSS

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. JOHN STOBBS
HALIFAX, Northgate End, Sunday School Anniversary, 10.45 and 6.30, Rev. FRANK BULLOCK
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENNIGH HILTON
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. E. G. GREEN
HORSHAM, Worthing Road, 6.30, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 3, Women's League Service, 6.30, ——
HULL, Park Street Church (Unitarian), 6.30, Rev. Ralph Phillipson

ISLE OF WIGHT, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. J. CARTER

KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PIPER
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MORROP
KIDDERMINSTER, New Meeting House, 11 and 6.30, Mr. J. BELL

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Dr. R. W. WILDE
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. LEONARD MASON
LETCHWORTH, Voysey Hill, Garden Walk, 11, Local Arrangements
LEWES, Westgate Chapel, 11, Rev. W. J. MCELDOWNEY
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KNIGHTALL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. TRINDALL
LIVERPOOL, Bootle Free Church, 6.30, ——
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KEIR MORRISH
LIVERPOOL, Gateacre Chapel, 11, G.S.T.U. Service, Rev. DUNCAN P. STEWART
LIVERPOOL, Hamilton Road Evening, 3, Sunday School, 6.30, Rev. R. L. GELLAND
LIVERPOOL, Hope Street, 11 and 6.30, Rev. D. GLAN MORGAN
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. SIDDALL PRICE
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LOWE
LONDON, Brockham Mission and Stansfeld Street Chapel, 6.30, Rev. D. P. MAW
LONDON, Brixton, Effra Road, 11, Rev. DUDLEY RICHARDS
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. J. C. BALLANTYNE
LONDON, Forest Gate, Upton Lane, 6.30, ——
LONDON, Golders Green, Hoop Lane, 11, Rev. W. WASHINGTON, 6.30, Rev. K. C. THEACHER
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Supply
LONDON, Hampstead, Rosslyn Hill, 11, Rev. DONALD P. MAW
LONDON, Highgate Hill Unitarian Church, 11, Rev. K. C. THEACHER (Also 2nd Sunday in the month at 6.30)
LONDON, Hind High Road, 6.30, Rev. DUDLEY RICHARDS
LONDON, Islington Unitarian Church, Upper Street Prestun Hall, 6.30, Rev. A. V. FOX
LONDON, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. A. V. FOX
LONDON, Lewisham Unitarian Church, High Street, 11, Mr. W. E. Burge, 6.30, Mr. Douglas Mellard
LONDON, Leytonstone, Lea Bridge Road, Knotts Green, 6.30, Mr. A. G. TARRANT
LONDON, Mansfield Street Church, Rehind Green, 6.30, Rev. J. W. DOMBLE
LONDON, Richmond Free Church, Ormond Road, 11, Rev. F. HANKINSON
LONDON, Stratford, West Ham Lane Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. WASHINGTON
LONDON, WandsworthUnitarian Church, East Hill, 11, Rev. ARTHUR PEACOCK, 6.30 Miss ELSA WALTERS
LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sundays 6, Rev. T. L. JONES
LONDON, Wood Green Unity Church, Newnham Road, 6.30, Rev. G. J. G. GRIEVE
LYTHAM ST. ANNES (Ansdell), Unitarian Church, Channing Road, 11 and 6.30, Rev. HERBERT CRABTREE

MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Mr. DAVID C. DOEL
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. KENWORTHY
MANCHESTER, Failsworth, Dob Lane Chapel, 6.30, ——
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE BONNER
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. D. T. EVANS
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Mr. T. W. ROBERTS
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. JOHN GILL
MANCHESTER, Renshaw Street Mission, 6.30, Supply
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Supply
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Sunday School, 11, Rev. A. E. POTTS
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, ——
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Rev. E. A. DAVIES
MIDDLETON, Old Road Chapel, 6, ——
MORECAMBE (see Lancaster)
MORETONHAMPSTEAD, 3, NEWTON ABBOT, 6.30, Rev. C. G. TOONE
MOSSLEY, Christian Church, Stamford Road, 10.45 and 6, Mr. EDRIC SHAW

NANTWICH, Old Chapel, 6, Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. G. STANLEY WHITBY
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30, Rev. E. B. SHORT
NORTHAMPTON, Kettering Road Church, 11, Mr. A. W. KERSEY
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM

OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GORE
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30, The Rev. THE PRINCIPAL

PADIHAM, Nazareth Unitarian Church, Knight's Hill, 10.30 and 6, Rev. W. HILL WAREING
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH
PLYMOUTH, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. E. H. KERSLEY
POOLE, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Rev. ERNEST PYSON
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STUBBS
PRESTON, Unitarian Chapel, Church Street, 6.30, ——

RINGWOOD, Hants., The Meeting House, Sunday School Anniversary, 11 and 2.45, Mr. ERIC KAY
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. WILLIAM BEER
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Supply

SALE, Atkinson Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 10.30 and 6.30, Dr. J. J. KIPLING
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MORRIS
SHEFFIELD, Fulwood Old Chapel, 11 and 6.30, Sunday School Anniversary, Rev. A. W. VALLANCE
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. DAVIES
SHEFFIELD, Upper Chapel, 11 and 6.30, Sunday School Anniversary, Rev. J. H. CORAM DAVIES
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Supply
SIDMOUTH, High Street Unitarian, 11 and 6.30, Rev. W. C. NEWTON
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Women's League Service, Mrs. AMY HOWARTH
SOUTHEND-ON-SEA, Dunlby Road, 11, Children's Church, 6.30, Miss M. GRIFFITHS
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
ST. HELENS, Corporation Street, 6.30, Rev. DUNCAN P. STEWART
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. HODGSON
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. F. W. BAKER
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Supply, 6.30, Mr. W. WINBURY
SWANSEA, Pennard Free Christian Meeting House, 11, Rev. B. VINEY
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. VINEY (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 10.45 and 6.30, Rev. ERIC WILD

TAUNTON, Mary St. Chapel, 11, Rev. W. H. CORDELL
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. KERSEY
TODMORDEN, Unitarian Church, 10.45 and 6, ——
TORQUAY, Unity Church, Montpelier Road, 11 and 6.30, Rev. CHARLES EASTON
TROWBRIDGE, Castle Unitarian Church, 11 (1st Sunday in month) and 6, Rev. A. F. G. THOMAS

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. EDGAR W. HILL
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. E. W. DRAKIN
WATFORD, Friends' House, Church Road (by permission), 7.30, No Service
WEST BROMWICH, Lodge Road, 11, Children's Church, 6, Rev. H. MAGUIRE
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON, 6.30, Mr. E. E. LLOYD
WHITBY, Flowergate Chapel, 6, Miss N. GILL
YORK, St. Saviourgate Chapel, 6.30, Rev. T. BRETT DAVIES

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 14 Gordon Sq., W.C.1

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GRIFFIN
MELBOURNE, Unitarian Church, Collins Street Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. JAMES
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, —— Manse Telephone LX 5329.
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. BOTTOMLEY. Meetings as announced.
STANFORD COMMUNITY CHURCH, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. BOTTOMLEY

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street 11, Rev. ARTHUR CONNOR
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. JOHNSON
VANCOUVER, B. C., Unitarian Church of Vancouver, 1550 Tenth Avenue West 11, Rev. JOHN A. CHARD

NEW ZEALAND

AUCKLAND, Unitarian Church, Parnnelly Road, 11 and 7, Rev. F. H. MOSES
WELLINGTON, Unitarian Free Ch., Tabuli's Buildings, 109 Lambton Quay, Supply

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School, 7, Service, Rev. MADGWICK C. RAYNER

turn his back on preferment and take his place as rector of Bemerton.

This quiet man is important both as parson and poet, and Mrs. Bottrall gives careful consideration to his major work in prose—"A Priest to the Temple or The Country Parson, His Character and Rule of Holy Life." It was his intention to set down ideals of priestly and pastoral conduct. It is a mystery how this man acquired his knowledge of rural life. From fashionable London and the academic halls of Cambridge he came to Bemerton with a mind already stored to the full with the kind of knowledge necessary to his new vocation.

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Walter Greenhalgh's innate modesty hid the extent and influence of his wise counsel, good works and practical guidance which are known only to those individuals and institutions which benefited from them. He played his part in local public affairs, serving on the Atherton Urban District Council for 12 years, one of which as chairman. He was also a keen Rotarian, a Freemason (Past Master), and in his earlier years a hockey and tennis enthusiast, with 15 years as Hon. Secretary of the Atherton Unitarian Tennis and Bowling Club. He carried on and extended the family business of a foundry, and the record of the firm shows him to have been an employer of the finest type. He leaves a widow, a daughter and three sons. The funeral service at Chowbent Chapel on April 22 was attended by a large and representative public, and was conducted by Rev. Kenneth Twinn, M.A., who afterwards officiated at the private cremation at Stockport. *K.T.*

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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Those having any difficult in obtaining copies of the paper should communicate direct with the publisher.

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TEL: EUS. 7554 Editorial: EUS. 2912

NEWS REVIEW

THE I.A.R.F.

From August 10-13 next the International Association for Liberal Christianity and Religious Freedom (I.A.R.F.) will hold an international conference in Hilversum, Holland, which is especially organized for the age-group 25-40. With this conference the I.A.R.F. wants to reach those young adults who have outgrown the youth organizations (e.g. the I.R.F.) but who for some reason have not yet found their way to the Liberal Christian international movements of the older generation (e.g. I.A.R.F.).

Liberal Christians, particularly those of the age group 25-40 often hesitate to join the I.A.R.F. because they think it has too much of a theological or theoretical character. In order to give those people the right insight in the work and spirit of the I.A.R.F. we are organizing a kind of panel-discussion in which a group of delegates will introduce this problem and in which there will be ample opportunity for everybody to take part in the discussion.

The main theme of the conference will be: *Liberal Religion and Reintegration of Modern Society*. This theme has been chosen with special view to the problem of disintegration and the possibilities of reintegration, which we think are of such vital interest at the present time. Speakers on the main theme will be: Mr. David Clarke, of the Albert Schweitzer College at Churwalden, Switzerland, former secretary of the I.R.F., and Dr. H. Faber, of Wassenaar, Holland, secretary of the I.A.R.F.

The programme includes an all day excursion by bus (free of charge) and participants are invited for a few days visit to some Dutch family somewhere in the Netherlands after the conference. During the conference participants will enjoy free hospitality (bed and breakfast) in Hilversum. Further living expenses are estimated at about 10s. a day. No conference fee.

Applications should be sent as soon as possible to: The Secretariat of the I.A.R.F., 32 Riouwstraat, The Hague, Netherlands.

Southampton: During the serivce on April 25, Rev. H. J. Rossington dedicated for use in church service, the gift of a brass flower-vase by Mrs. R. G. Leonard, which is inscribed to the memory of her parents, "John and Jane Northover, faithful Unitarians in the service of Southampton Unitarian Church 1900-1937."

The flower-vase, to accommodate Communion Table flowers, is a very acceptable gift and an early contribution from an earnest supporter of the proposed rebuilt Southampton Unitarian Church. Incidentally at this service were five young people who had come into Kell Memorial Hall "to see what Unitarians preached," one of whom was a Nigerian student from Southampton University. They spoke appreciatively of the service and the fellowship shown, and hoped to come again.

Croydon: At the annual meeting, Miss D. Green, presiding, said the reports of the Church, Sunday School, and institutions showed another year of good progress. The attendances at the services were high, with an increase on the previous year, and the financial position was sound.

THE CALENDAR OF THE CHURCHES

SUNDAY, MAY 16, 1954

ABERDARE, Highland Place, 11 and 6. Rev. D. JACOB DAVIS
ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. F. SOKELL
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Mr. S. H. KNIGHT

BATH, Trim Street Chapel, Unitarian, 6.30, Rev. FRANCIS TERRY
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Rev. J. ARNOLD WILLIAMS
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Rev. JOHN KIELTY
BILLINGHURST, Free Church, South Street, 11.15, Rev. J. MARTIN HALL
BIRKENHEAD, Unitarian Church, Bessborough Road, 6.30, Rev. MAURICE JOHNSON
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. RONALD MCGRAW
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. F. D. JONES
BLACKPOOL, South Shore, Lytham Road, 11, Mr. G. ATKINS, 6.30, Mr. A. STOKES
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. J. GORDON DAVIES
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. MAW
BOLTON, Unity Church, Dease Road, 10.30 and 6.30, Rev. ARTHUR J. LONG
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. CHARLES SIMPSON
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. LAWRENCE REDFERN
BRADFORD, Broadway Avenue, 3.15, Dr. R. W. WILDE
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. J. B. TONKIN
BRIDGWATER, Christ Church, Dampiet Street, 2.30, Sunday School, 6.30, Rev. W. H. CORDELL
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES
BRIGHTON, Christ Church Unitarian, New Road, 11, ——, 6.30, Mr. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BIRTLES
BRISTOL, Oakfield Road, 11, Rev. A. H. BIRTLES, 6.30, Rev. J. TYSSUL DAVIES
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. W. HILL WAREING
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE

CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 11, Children's Class, 6.30, Mr. DEAKIN
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, ——
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Rev. WILL HAYES
CHESTERFIELD, Elder Yard Church, 10.45 and 6, Dr. ALFRED HALL
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWINN
COBLEY, Staffs., Old Meeting House, Old Meeting Road, 11 and 6.30, Rev P. C. WHITEMAN
COVENTRY, Holyhead Road, 11 (Junior Church), and 6.30, Rev. ALUN WILLIAMS
CREWE, Free Christian Church, Beech Street, 6.30, Rev. E. D. EVANS
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK (also 6.30 1st Sunday in the month)

DEAN ROW, 10.45, Rev. A. B. DOWNING. STYAL, 6.30, Rev. A. B. DOWNING
DENTON, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. FRED COTTIER
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. A. D. WILLIAMS
DITCHLING, Old Meeting House, 10.45, Mr. JOHN ROWLAND
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. GEO. W. PARKINSON
DOVER, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, ——
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. SCOTT L. JOHNSTON
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE

EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER
EXETER, George's Chapel, South St., 6.30, Supply

GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street Unitarian Church, 11, ——
GLOSSOP, Unitarian Church, Fitzalan St., 10.45 and 6.30, Rev. GRAHAM SHORT
GUILDFORD, Ward Street Church, 11.15, Rev. R. NICOL CROSS

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. JOHN STORER
HALIFAX, Northgate End, Sunday School Anniversary, 10.45 and 6.30, Rev. FRANK BULLOCK
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENBIGH HILTON
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. E. G. GREEN
HORSHAM, Worthing Road, 6.30, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 3, Women's League Service, 6.30, ——
HULL, Park Street Church (Unitarian), 6.30, Rev. Ralph Phillipson

ISLE OF WIGHT, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. J. CARTER

KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PEERS
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MORROP
KIDDERMINSTER, New Meeting House, 11 and 6.30, Mr. J. BELL

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Dr. R. W. WILDE
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. LEONARD MASON
LEYLAND, Worth Hill, Gorton Walk, 11, Local Arrangements
LEWES, Westgate Chapel, 11, Rev. W. J. MCELDOWNEY
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KIMBALL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. TINDALL
LIVERPOOL, Bootle Free Church, 6.30, ——
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KEN MORRIS
LIVERPOOL, Gateacre Chapel, 11, G.S.T.U. Service, Rev. DUNCAN P. STEWART
LIVERPOOL, Hamilton Road Everton, 3, Sunday School, 6.30, Rev. B. L. GILLAND
LIVERPOOL, Hope Street, 11 and 6.30 Rev. D. GLAN MORGAN
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. SERVETUS PRICE
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LOWE
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. D. P. MAW
LONDON, Brixton, Effra Road, 11, Rev. DUDLEY RICHARDS
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. J. C. BELLAMYNE
LONDON, Forest Gate, Upton Lane, 6.30, ——
LONDON, Golders Green, Hoop Lane, 11, Rev. W. WARRINGTON, 6.30, Rev. K. C. TREACHER
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Supply
LONDON, Hampstead, Rosslyn Hill, 11, Rev. DONALD P. MAW
LONDON, Highgate Hill Unitarian Church, 11, Rev. K. C. TREACHER (Also 2nd Sunday in the month at 6.30)
LONDON, Ilford High Road, 6.30, Rev. DUDLEY RICHARDS
LONDON, Islington Unitarian Church, Upper Street Pitcher Hall, 6.30, Rev. A. V. FOX
LONDON, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. A. V. FOX
LONDON, Lewisham Unitarian Church, High Street, 11, Mr. W. E. REEVE, 6.30, Mr. DOUGLAS MILLARD
LONDON, Leytonstone, Lea Bridge Road, Knotts Green, 6.30, Mr. A. G. TARRANT
LONDON, Mansfield Street Church, Rathbone Green, 6.30, Rev. J. W. DOMBLE
LONDON, Richmond Free Church, Ormond Road, 11, Rev. F. HOUSEMAN
LONDON, Stamford, West Ham Lane Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. WARRINGTON
LONDON, WandsworthUnitarian Church, East Hill, 11, Rev. ARTHUR PEACOCK, 6.30 Miss ELSA WALTERS
LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sundays 6, Rev. T. L. JONES
LONDON, Wood Green Unity Church, Newnham Road, 6.30, Rev. G. J. G. GRIEVE
LYTHAM ST. ANNES (Ansdell), Unitarian Church, Channing Road, 11 and 6.30, Rev. HERBERT CRABTREE

MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Mr. DAVID C. DOIG
MANCHESTER, Cross Street Chapel, 10.45 and 6.30. Rev. F. KENWORTHY
MANCHESTER, Failsworth, Dob Lane Chapel, 6.30, ——
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE BONNER
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. D. T. EVANS
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30. Mr. T. W. ROBERTS
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. JOHN GILL
MANCHESTER, Renshaw Street Mission, 6.30. Supply
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Supply
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Sunday School, 11, Rev. A. E. POTTS
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, ——
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Rev. E. A. DAVIES
MIDDLETON, Old Road Chapel, 6, ——
MORECAMBE (see Lancaster)
MORETONHAMPSTEAD, 3, NEWTON ABBOT, 6.30, Rev. C. G. TOONE
MOSSLEY, Christian Church, Stamford Road, 10.45 and 6, Mr. EDRIC SHAW

NANTWICH, Old Chapel, 6, Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. G. STANLEY WHITBY
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30, Rev. E. B. SHORT
NORTHAMPTON, Kettering Road Church, 11, Mr. A. W. KERSEY
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM

OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GORE
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30, The Rev. THE PRINCIPAL

PADIHAM, Nazareth Unitarian Church, Knight's Hill, 10.30 and 6, Rev. W. HILL WAREING
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH
PLYMOUTH, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. E. H. KERSLEY
POOLE, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Rev. ERNEST PRIOR
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGIS
PRESTON, Unitarian Chapel, Church Street, 6.30, ——

RINGWOOD, Hants., The Meeting House, Sunday School Anniversary, 11 and 2.45, Mr. ERIC KAY
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. WILLIAM BEER
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Supply

SALE, Atkinson Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 10.30 and 6.30, Dr. J. J. KIPLING
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MORRIS
SHEFFIELD, Fulwood Old Chapel, 11 and 6.30, Sunday School Anniversary, Rev. A. W. VALLANCE
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. DAVIES
SHEFFIELD, Upper Chapel, 11 and 6.30, Sunday School Anniversary, Rev. J. H. CORAM DAVIES
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Supply
SIDMOUTH, High Street Unitarian, 11 and 6.30, Rev. W. C. NEWTON
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Women's League Service, Mrs. AMY HOWARTH
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Miss M. GRIFFITHS
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
ST. HELENS, Corporation Street, 6.30, Rev. DUNCAN P. STEWART
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. HODGSON
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. F. W. BARR
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Supply, 6.30, Mr. W. WINBURY
SWANSEA, Pensard Free Christian Meeting House, 11, Rev. B. VINEY
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. VINEY (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 10.45 and 6.30, Rev. ERIC WILD

TAUNTON, Mary St. Chapel, 11, Rev. W. H. CORDELL
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. KERRY
TODMORDEN, Unitarian Church, 10.45 and 6, ——
TORQUAY, Unity Church, Montpelier Road, 11 and 6.30, Rev. CHARLES EASTON
TROWBRIDGE, Cossins Unitarian Church, 11 (1st Sunday in month) and 6, Rev. A. F. O. THOMAS

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. EDGAR W. HILL
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. E. W. DEAKIN
WATFORD, Friends' House, Church Road (by permission), 7.30, No Service
WEST BROMWICH, Lodge Road, 11, Children's Church, 6, Rev. H. MAGUIRE
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON, 6.30, Mr. E. E. LLOYD
WHITBY, Flowergate Chapel, 6, Miss N. GILL
YORK, St. Saviourgate Chapel, 6.30, Rev. T. BRETT DAVIES

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 14 Gordon Sq., W.C.1

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. JAMES
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, —— Manse Telephone LX 3321.
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. BOTTOMLEY. Meetings as advertised.
STANFORD COMMUNITY CHURCH, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. BOTTOMLEY

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street 11, Rev. ANDREW CARMICHAEL
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. JAMESON
VANCOUVER, B. C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West 11, Rev. JOHN A. CHANT

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. MORRIS
WELLINGTON, Unitarian Free Ch., Tidall's Buildings, 180 Lambton Quay, Supply

SOUTH AFRICA

CAPE TOWN, Host Street, 11, Sunday School, 7, Service, Rev. MAGNUS C. RATTRAY

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Golders Green: On a recent Monday evening the newly formed branch of the Unitarian Young People's League at All Souls' Unitarian Church provided a Social Evening for the members of the Church and friends. The evening started with games, then a trombone solo by Mr. Richard Kennedy, accompanied by Mr. Graham Treacher. But the pièce de résistance was a short one-act play performed by members of the branch. Those taking part were Misses Wendy Mead, Mavis Thorogood and Rosemary Lamb and Messrs. Treacher, Paul Adam and Michael McBreen. The play was an extremely creditable performance by a group of young people who have only been together for 4-6 months. But more creditable still is the fact that the producer was Miss Eileen Kielty, who is still at school. Many producers might envy her ability. Thanks also are due to Mr. T. Dalton who provided some of the scenery and arranged the necessary lighting, etc. After the play refreshments were served by the young people. Everybody agreed it was a most enjoyable evening.

Norwich: At a short ceremony following the morning service on April 25, the Lord Mayor (Mr. R. H. Mottram, J.P., F.R.S.L.) unveiled a memorial tablet in the Octagon Chapel to Judge Charles Herbert-Smith and Mrs. Herbert-Smith.

The Lord Mayor reminded the congregation that Judge Herbert-Smith, who was Judge of the Norfolk County Courts from 1921 to 1934, had a distinguished career at the Bar and on the Bench. He was a Doctor of Laws and an authority on workmen's compensation. Joining the church on their arrival in Norfolk in 1921, the Judge became President of the congregation and Mrs. Herbert-Smith led the women's activities.

The Law Society was represented at the ceremony, and the memorial was dedicated by the minister, the Rev. J. A. Kennedy. It has been erected by the children and grand-children of the two members it commemorates.

MINISTERS' PENSION AND INSURANCE FUND

The Managers are prepared to consider applications, from Ministers already insured through the Fund, for grants towards the cost of the education (including maintenance) of sons or daughters, during the school or academic year 1954-55. The grants to be awarded, should suitable applications be received, are limited both as to the amount and the number of them. Forms of application (to be returned not later than June 12) will be sent on request.

1 South Way, Lewes, Sussex. — *H. W. Stephenson, (Hon. Secretary).*

SERVICE FOR PEOPLES OF ALL FAITHS

King's Weigh House Church, Duke Street, Oxford Street, W.1. May 19 at 7.30. Preacher: Canon Edward Carpenter of Westminster. Participating religious leaders: Dr. S. Abdullah, Mr. Maung Maung Ji, Rabbi Salzberger, Dr. Albert Belden, Rev. Arthur Peacock. Further details World Congress of Faiths, Parliament Mansions, Abbey Orchard Street, S.W.1.

UNITARIAN HOLIDAYS ABROAD

June 19-26: HOLLAND (Tour from seaside)
July 12-22: LUGANO (Swiss Riviera)
August 13-25: NORWAY (Oslo and Handangerfjord)
August 16-27: LAKE LUCERNE

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GENERAL BAPTIST ASSEMBLY

TERCENTENARY CELEBRATIONS, 1954

Programme of Meetings at
Horsham, May 25 and 26

Thursday, May 25—

2.30 p.m. Public Meeting

Speaker: Rev. H. Lismer Short, M.A.

"The Witness of the General Baptists."

Supported by Mr. C. J. Marten, Rev. H. Maguire, B.Sc., and Rev. Gordon Stuart.

Chairman: Rev. Roger Thomas, President of the Assembly.

7.00 p.m. Service of Worship

Conducted by: Rev. J. Martin Hall, M.A.

Preacher: Rev. Lawrence Redfern, M.A., B.D.

Tea will be provided for visitors between the Meeting and the Service.

Manchester University Faculty's Jubilee

The Catholicity of the Manchester University Faculty of Theology was well illustrated at the Service of Thanksgiving held to mark the Jubilee of the Faculty. The service was held in the Congregational College and was conducted by the Dean of the Faculty, a Baptist. The sermon was preached by the Dean of Manchester, and the lessons were read by the Principal of the Unitarian College and the former Principal of the Methodist College.

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Printed by Wightmans and Sons Ltd., Queens Road, Southend-on-Sea and Published by The Inquirer Publishing Co., Ltd., at the Temporary Office, 14 Gordon Square, W.C.1.—Manchester (Wholesale) John Heywood, Deansgate, Saturday, May 15, 1954